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The late Edmond Kelly, in his recently published book on Nineteenth Century Socialism, looks forward to the time when, by the elimination of competition and its attendant enormous waste, men will be able to live comfortably—more comfortably than they live now—on an average of not more than four hours labor per day per individual. When we note the enormous strides that have been made in the organization of society during the last century, it is perhaps not chimerical to look forward to an early realization of some of the socialistic dreams. Whether the amount of work necessary to keep the world going will be restricted to four hours a day or not is immaterial; it will be much restricted in any case.

Now what are people to do with their remaining time? For, after liberal allowances are made for sleeping, eating, and the care of the body, there will still remain perhaps as much as eight hours per day of idleness. It is an old adage that 'Satan finds work for idle hands to do'. Philanthropists and practical reformers have maintained persistently that the reason why the laboring man patronizes the saloon so constantly is because it is in a way the poor man's club and they try to meet the difficulty by establishing working men's clubs with an appeal to the saner side of man's nature, but their success compared with the success of the saloons is not striking, and the answer as to why this is true is easy and evident. The ordinary laboring man goes to the saloon rather than to the workingman's club because the saloon fits him better than the club. In other words, when the laboring man is through with his labor he has no means of occupying his leisure time that appeals to him except that which has to do with the satisfaction of his grosser senses. This is the result of his education. In the new regime, when he has eight hours per day of leisure, what is he going to do with it? Is he going to spend that in watching baseball games? Will he spend his evenings in the theater? Will he engage in riotous conduct, simply because he has nothing to do? He certainly will do something of this kind, if he has nothing better to do. What provision does our modern system of education make for the leisure moments of a man? It provides him with the means of making a living, which is good so far as it goes, for no man is a criminal while he works. Work and crime are practically incompatible.

But far more is needed. Now, if any preparation at all is to be made for the future, it must be made in the line of providing man's intelligence, not the sensual part of his nature, with the means of gratification, and we shall not provide man's intellect with the means of gratification by cutting out of our system of education all, or even a great deal of that which has to do with his spiritual life. The best preparation for the enjoyment of leisure is good habits of reading and a taste for good literature. This in some minds is inborn, but in the case of many it may be gained by training, and this training must be done in the schools.

In a small book entitled *How to Save Greek and other Paradoxes of Oxford Reform*, Mr. T. C. SNOW, late Fellow of St. John's College, Oxford, makes a number of interesting and some valuable suggestions; but in the second chapter, *Why Greek should be saved*, his words are of such importance for our present problem, that they deserve to be quoted.

Not on the ground of anything in Greek itself, but through exceptional and factitious conditions which have prevailed in England for less than two centuries, our more vigorous and bitter reformers have come to regard Greek as the badge of a privileged class, which can learn elegant accomplishments because it has not to get its own living.

These peculiar and factitious conditions are coming to an end. Greek is ceasing to be a badge of the upper and middle classes. They are just the people who are agitating against it. . . . The practical pressure comes from 'respectable' parents who want their sons to be trained for medicine, and engineering, and manufactures and so on, with the minimum of non-professional study, and yet to come to Oxford for 'social influences'. The theoretical pressure comes from the pseudo-Darwinian theorists who are trying to erect the biological generalization that the fittest survive into a social commandment that only the comfortable classes shall be allowed to be fit. . . . Whatever it (Greek) may have been in the past, it will be less and less a means of 'rising to offices of honour and emolument' in the future. The studies that lead to 'rising' now are those that 'have money in them', as the phrase is, and those are chiefly scientific. The literary studies require to be protected by Universities just because they have 'no money in them'. The time when plutocrats are attacking Greek is the time for socialists to take it up.

For indeed, so long as there continue to be rich and poor (and probably that will last as long as the life of the youngest of mankind now living, in spite of all our efforts), literary studies ought to be the studies of the poor. They are the best way, as I believe, and certainly the cheapest and most portable way, of satisfying the mental and spiritual wants

of life. People must satisfy those wants somehow, just as they must satisfy their bodily wants, *panem et circenses*. It depends on their education whether they are to get their *circenses* out of gambling and fighting and drinking, or at best out of sport and mere frivolity, or out of religion and knowledge of art and politics and poetry and humor and love,—in short out of the components of literature. As Bishop Fraser's friend told him, 'Drink is the shortest way out of Ancoats'. Give Ancoats the chance and Ancoats will find out that Homer is a better way.

Consider the fact that so scandalizes Mr. Mallock (Nineteenth Century, July 1906, p. 211), that the Labour members, giving lists of the books that had done most for them, never mentioned any books on the science or practice of their trades, but always economists, poets, prophets,—Carlyle, Ruskin, Bunyan, Mill, Karl Marx. As he says, 'No single one has any bearing whatever on the practical processes of production'. Mr. Mallock is not quite fair; the question was not what books they had read, nor what books had been technically useful to them, but what books had inspired them. But he is right in noting the significance of the fact. It means that they have grasped, intuitively and under the pressure of life, the necessity of a literary education.

We are told that education is to be 'practical'. Certainly. That education is 'practical' which deals with the objects most certain to be met with in life, and those objects are human beings; the science of understanding them, the art of dealing with them, is what we mean by literature. Those studies are practical which have the practical effect of shaping the character for the practical purpose of human intercourse, of making us more flexible, more imaginative, more humorous, straighter thinkers, and more pleasant companions.

So the education of the poor must be literary. And, of all literary studies, Greek has a special message for the poor man. It is the record of a high civilization, accompanied with few material wants. In a cold country, the Greek 'plain living and high thinking' cannot be imitated literally; but in spirit and *mutatis mutandis*, it can be made our ideal. The poorer the gifted man is, the more instinctively he will take to it; the man with a quick imagination and vivid emotions, just as he now takes to Tennyson and Carlyle, the man with a turn for speculation and intellectual construction, just as he now takes to Haeckel and Karl Marx.

Shew them what it is, and they will refuse to do without it, at least for their children.

Greek to most of those who get this benefit must be more or less second-hand, a matter of translation and popular exposition. But that, if it is to be widespread, implies a corresponding spread of first-hand knowledge. If ten thousand people are to be edified by second-hand Greek, it can only be through the mediation of one hundred of their own class who know something of first-hand Greek.

It cannot be denied that we have to meet a strong attack against Greek. How shall we defend it? Not by mere inertia, the support of the *status quo*. That may be effective for the present, it is suicidal for the future. . . . We must defend it aggressively, not apologetically. We must not merely say 'Greek is very interesting, when you know enough of it, and it does no harm even to know a little of it, and we have all these boys to keep out of mischief,

and we have got into the habit of teaching them a little Greek, and we only want to be left alone'. We must go out into the world, and say to people generally, 'Too few of you know Greek, and you lose by not knowing it, and it is the business of Oxford and Cambridge to see that you get to know it'. We must convert the popular demand to come to Oxford without it into a popular demand to be taught it. When that demand comes, we must meet its opportunity; in the meanwhile we must be the jealous guardians of the poor man's present small openings towards Greek, we must see that they are not diminished, as they certainly will be if we let him come in without it. G. L.

REFLECTIONS ON THE TEACHING OF THE CLASSICS.

(Concluded from page 77).

The remaining pages of Mr. Grandgent's paper are concerned with pedagogical matters phrased with special reference to the teaching of German and French. But here also the alert teacher of the Classics may find much of service to himself. Let me quote again (530):

Our young school-children need constant oversight. They are often left too much to their own devices. For instance, after they have had a few lessons in grammar, a bit of German is assigned to them to translate at home. This is a task for which they are totally unfit. To ask them to do it is to put upon them the work that belongs to the teacher. For a long time, all, or nearly all, the new reading or translation should be done in the classroom, and the pupil's home lesson should be a review. The same thing is true of grammar: very few children are capable of assimilating linguistic principles from a book until the rules and examples have been carefully expounded by the living voice. The bane of much of our instruction is that the master does not teach—he "hears lessons". Vigilant watch must be kept, also, to prevent the child from falling into error through ignorance of English. This applies not only to the interpretation of grammatical statements, but likewise, and still more, to the translation of foreign texts. It is impossible, without the closest and most sympathetic attention, to imagine what idea a common English word may suggest to the youthful mind. I remember that in a German class which I was visiting a little girl translated the German *schlau* by *pretty*. Her teacher corrected, rebuked, and passed on. Wondering how the child got such a notion I turned to the vocabulary of the reader, and there I found the definition, *schlau* = *cunning*. The only meaning that this child, or almost any American of her years, ever attached to *cunning* was *pretty*. A large proportion of the faulty translation that so vexes teachers is due merely to lack of familiarity with English words; and for this the child is seldom to blame.

Mr. Grandgent finally considers at length (532 ff.) the question of the teaching of pronunciation. Recently, I received a letter asking what the attitude of THE CLASSICAL WEEKLY is toward the subject of pronunciation. I promised that as soon as possible the subject should be discussed in an editorial. Yet, after all, there is little to be said, in 1910, on the subject. The pronunciation of a word is a vital part of that word; the pronunciation must be taught.

Professor Grandgent is right in saying that "There is only one time to learn to pronounce, and that is at the very beginning; if scholars do not pronounce right, they will pronounce wrong; and when they have pronounced wrong for some months they are generally incurable". How shall we pronounce Latin? Every Latin grammar, every beginners' Latin book tells us how. The subject has been treated more than once in *The Latin Leaflet* and in *THE CLASSICAL WEEKLY*. Follow the Roman method, disregarding "hidden quantities". I am aware that it has been said that few teachers of Latin in this country pronounce Latin well, and that in consequence it has been urged that we should give up the Roman method and return to the English method. To that advice I make, as I made years ago, two answers: first, assuming that American teachers of the Classics do not pronounce Latin well, the phenomenon, to my mind, may well inspire a very different bit of advice to the delinquent teachers, to wit, "Just study pronunciation a bit, practice it a bit; no chastening, etc." Again, assuming that we were to adopt the English pronunciation, I know of no unction from on high whereby we can be anointed to a full and perfect mastery even of the English pronunciation of Latin. The lazy or the incompetent teacher and pupil would be as slipshod in the English pronunciation of Latin as he or she is in the Roman.

Professor Grandgent also urges the constant use, orally, of the modern languages as a most effective means of gaining a knowledge of those languages. On that subject he talks much as Professor Lodge talked of the oral method of teaching Latin in a recent issue of *THE CLASSICAL WEEKLY* (4.58 ff.). I must confess that I had my fears of the recent discussion of the oral method of teaching the Classics till I read what Professor Lodge had to say; in an earlier issue of the current volume (4.10) I had, in rather veiled language, given some voice to that fear, and had called for a clear-cut statement of what was meant by the oral method. To Professor Lodge's statement of that method no teacher of the Classics can, I think, take exception. The idea which lies at the bottom of the new College Entrance requirements in Latin, at least as the Classical Association of the Atlantic States, under Professor Lodge's guidance, formulated that idea at its meeting in Washington in 1908, was that a right readjustment of the work in the preparatory school, resulting from the setting up of a right aim of all the preparatory work, and the proper distribution of emphases on the work would afford ample opportunity for doing in the first year precisely the kind of thing which Professor Lodge advocates. That sort of work, well done by teachers who bring to their task first of all a profound conviction of the eternal importance of the Classics, a boundless

enthusiasm for their work, an enthusiasm which makes their work, as has been so often said in *THE CLASSICAL WEEKLY*, not a mere living but a life, secondly, a really competent knowledge of their subject, and, thirdly, real pedagogical skill, acquired, not by reading so-called books on pedagogy or by taking courses in that subject, but by grace divine reinforced by real reflection and study plus experience, will beyond all question carry every student who is at all fit to pursue the Classics on so rapidly and surely that there will be no problem of the amount to be covered for admission to college or for anything else.

But let us return for a moment to matters of pronunciation. I have more than once experimented with students in college, with a view to improving their pronunciation. Invariably I have found that their poor pronunciation was not due to lack of ability to learn, but to failure to try to pronounce Latin aright. I found also that a very few rules solidly learned and carefully applied, made an immense difference in the pronunciation of my 'subjects', if I may borrow a term from psychology. The rules for the quantity of final syllables, for the vowel in increment, and for the vowel followed by *nf* and *ns*—surely a task within any pupil's ability to memorize—rightly applied worked wonders in the reformation of pronunciation. After I had got my students to the point where they were not afraid or ashamed to pronounce aloud Latin words, I found that they could and did make rapid progress in the intelligent reading aloud, with regard to the logical emphases and divisions, Latin with whose general meaning, at least, they were more or less familiar.

At the risk of being charged with riding too hard a hobby, I shall take up here a matter about which I wrote in *The Latin Leaflet*, and which forms part of the Introduction to my edition of the *Aeneid* (see § 229, page 74, with the footnote).

In the latter place I wrote as follows:

Vowels are best distinguished as *short* or *long*, *syllables* as *light* or *heavy*. A light syllable is one whose vowel is short, by nature or position, a heavy syllable one whose vowel is long, (or which contains a diphthong), or whose vowel (though short in itself) is followed by two consonants, not a mute and a liquid.

To that I may add now that a syllable whose vowel, short in itself, is followed by a mute and a liquid is 'common'.

Now, this is no mere academic matter. Personal reflection and experience with students in the nine years since these words were written have both alike served to deepen my conviction, strong enough then, of their truth. The present practice of calling both vowels and syllables long and short leads, it is admitted on all sides, to confusion in the minds of our students. Why, then, do we cling so persistently to a practice which good authorities admit to be

bad? Further, the prevailing practice leads to outrageous violations of the truth. First-rate grammarians and authorities on metrical matters (e. g. Klotz in his *Grundriss der altrömischen Metrik*) perpetrate such violations of the truth as *pātris*. Everybody knows that the *a* in *pātris* is never long; why, then, mark it or let it be marked by any one as if it were long? The business of all scholarship, of all study, I take it, is the pursuit, if not the attainment, of truth; why persist in a falsehood? My scheme, then (of which I first got intimation as long ago as 1886, when I first began to study Sanskrit), has one great merit—it prevents disregard of truth, and, once learned by the pupil, helps him to distinguish forever phenomena which are in fact distinct. If one thing more be done—if the macron be used only for vowels long by nature or for diphthongs, and if all other 'heavy' syllables are distinguished by a mark *below*, not above, the line—our pupils will be in position at least to deal intelligently with certain metrical matters. Multiplication of devices which have no real value is to be deplored, but surely no one can object to graphic devices which, in addition to being in themselves simple, teach important truths.

There are many more things which I should like to say under the caption which forms the title of this paper. But considerations of space force me to be content with the discussion of but a single other topic. The more I reflect upon the teaching of the Classics, the more convinced do I become that much of the failure to teach the Classics well is due to the peculiar difficulty of teaching the Classics well, indeed of teaching them at all. Here again I protest against a possible misunderstanding of what I am going to say. I still feel that very much of the failure of the Classics, in so far as there is failure, is due to the teachers of the Classics—to teachers who are incompetent, lazy, dull, lifeless, without a real intellectual life of their own, without aesthetic appreciation for themselves and with consequent inability to aid others to such appreciation, without real interest or real joy in the Classics themselves and so utterly without power by precept or example to cultivate in others that interest and that joy. Yet, to return to my immediate thought, the right teaching of the Classics offers very great difficulties to the best of teachers. Certain subjects, it seems to me, can be pretty easily taught. Here I should put all those branches of science in which laboratory work or observational work in general is possible or required. The student who is dealing with botany, for example, is able to examine leaves and plants in a well equipped room, under competent guidance; not only that, such student knows practically to the last iota exactly what he ought to find as the result of his search aided by eye and microscope. It may be true enough that, in the last analysis, no two leaves

are exactly alike in all details, but it still remains true, I repeat, that in all essentials the student knows in advance exactly what he ought to find. Similar statements may be made with respect to biological study, to take a matter which has a place in our high schools, and of chemistry too; the student experimenting with certain things knows exactly what reactions to expect under certain circumstances. Now I do not for my part see how it will ever be possible to put the student of Classics on an even footing with the student of science, so far as laboratory work is concerned. Even if we shall be able to devise some plan, such as Professor Lodge has suggested at various times, of having our students receive far more supervision from their teachers as they *study* than they have ever enjoyed thus far, the nature of the subject-matter with which students of literature deal—being something which has no single objective existence, but as many subjective existences as there are minds devoted to its study—will forever, I fear, put a handicap on the student of literature as against the student of sciences more or less objective. I am myself profoundly convinced that the system which gives in our colleges one point credit for two hours of laboratory work bestows on the sciences a most unholy advantage. The laboratory worker, I repeat, is studying under ideal conditions, with competent guidance ever at hand, and is working on matters where he is able to call into play the senses of sight and touch, is able to measure, to weigh, etc. Yet he receives high credit for mere *study*, under ideal conditions. The classical student, on the other hand; has in most cases no apparatus at home at all: indeed, he has none too much in the school or college library; his ultimate reliance, as he deals with things in no wise concrete, is on the highest faculties of the mind, such as imaginative insight, the very faculties which are slowest in development.

I have never seen the general thought which I have in mind, the inherent difficulty of the apprehension of the Classics, put as well as it is put by Professor R. M. Wenley of the University of Michigan in a paper read by him at the Classical Conference at Ann Arbor in 1905. The paper was printed in *The School Review* 13; it is, I am delighted to know, to be republished in the volume entitled *Latin and Greek in American Education*, of which mention was made in *THE CLASSICAL WEEKLY* 457. Professor Wenley puts with admirable force and lucidity the numerous processes which each reader of the Classics must perform before he can reach the end and aim of all real study of the Classics—the power to apprehend what he reads, immediately, with inevitable correctness and pleasure. I am glad that I have not space to quote from Professor Wenley's article, for I would have every reader of my words read, mark, learn and inwardly digest all that Professor Wenley said in this masterly address.

I have said, then, that I regard the teaching of the sciences as a relatively simple matter, and that the teachers of the sciences have an immense handicap as against the teachers of the Classics. Are the teachers of the sciences satisfied with the results of their work? Are they not more and more admitting that their best students are the students who have studied the Classics?

I regard the teaching of history, sanely done, as likewise a far easier task than the teaching of Classics. I do not believe that a history course anywhere would be a very exacting course, if the newly imported fads of make-believe research in history, of going back to the sources (all neatly delivered to you in pound packages, so to say) were cut away, and if the teachers of history were prevented, as they ought to be prevented by their colleagues, from making unrighteous demands on students' time by exacting a wholly unreasonable amount of 'reading'. A friend of mine has compared the processes employed by the teachers of history to the processes by which a shark gets its food. The shark, he says, draws in great quantities of water, to strain therefrom the small fish the water contains; the shark does this *voluntarily*, and is, besides, built in such a way that this process, in his case, pays. The teachers of history, continues my friend, *compel* their pupils to take in huge quantities of water, hoping that the pupils will strain out something worth while. But the pupils are not built in such fashion that, in their case, the process pays. I have myself noted one very significant fact: so long as I question my classical students on the contents of the introduction to some edition or of some book they answer pretty well; but when I question them about the real business of classical students—actual Latin or Greek—when I ask them to apprehend a clerical passage, to weigh it, to evaluate it, to see its merits or its defects, to relate it to their experience of life (which, unfortunately or fortunately for them, after all they have not as yet) they begin at once to falter. Why should I not then feel, as I do most strongly, that the Classics make demands on my students which nothing else makes on them. English literature does not make such a demand: little as they know of languages, their knowledge of English is after all least defective. Modern languages so called do not make it, not even when the student comes to deal with the highest ranges of French or German literature, for even there, since the civilizations of the French and the Germans are not so fundamentally and vitally different from our own, even there, I maintain, both French and German are easier than Latin or Greek.

All this leads me to my final thought, at least for the present. The demands made upon us by our subject will account for much of our failure (they will not account for failure due to ignorance or

personality). They ought to impress us profoundly with a sense of our responsibility, but at the same time a consideration of those demands ought to be the source of the soundest encouragement. Just because our subject makes such demands on us as teachers is it worth our while to devote to our work every resource of our natures and our equipment of mind and soul. Just because our subject makes such demands on our students is it supremely worth their while to devote years of their lives to it, to have called into play and evoked from sleep faculties which I for one—whatever others may say—am convinced are not called into play at all by many other subjects, as they are now taught and must inevitably be taught in the future. Is it not a most interesting and significant fact that the advocates of all subjects, however practical they may seem, are trying desperately all the while to demonstrate that their specialties may be pursued in such wise as to produce culture?

CHARLES KNAPP.

REVIEWS

Ancient Britain and the Invasions of Julius Caesar.

By T. Rice Holmes. Oxford: The Clarendon Press (1907). Pp. xvi + 764. \$6.00.

As the title indicates, *Ancient Britain and the Invasions of Julius Caesar*, by T. Rice Holmes, does more for England than its predecessor and companion volume did for France. There the author's purpose was merely to illustrate Caesar's narrative of the Gallic Wars, though in doing so he gathered together a vast range of material of the greatest importance to the archaeology, history, and antiquities of Gaul. Here, besides illustrating the far briefer narrative of the invasions, he gives an exhaustive account of the life of man in Ancient Britain from the earliest prehistoric times. As in the former book, the narrative of Part I is continuous, giving the reader the garnered results of many an investigation and of much careful thinking, while Part II is devoted to more technical discussions, where many-sided problems are given a full presentation.

The chapters descriptive of the state of Britain before Caesar's first invasion give successive pictures, with an abundance of anthropological detail, of the Palaeolithic, the Neolithic, the Bronze, and the early Iron Age. After affirming his belief in Tertiary man in Britain, despite the lack of remains, the author discusses the Ice Age and finds that "man was undoubtedly living in Southern Britain in the cold period that succeeded the so-called inter-glacial period". He has nothing to offer as to the date of these shadowy ages, except to suggest that the Palaeolithic Age in Britain may have been partly contemporary with the Neolithic in warmer climates. Dr. Evans dates the earliest neolithic remains in

Crete about 12,000 years ago, and those at Susa in the Euphrates valley have been placed about 18,000 B. C. In these early days England was still continental and the Thames a tributary of the Rhine.

With the advent of the Neolithic invaders British civilization begins and may be said to be fairly continuous from that day to this. By that time the great beasts which had lived in Britain with palaeolithic man were no more, but the Irish elk and the aurochs survived into the Bronze Age.

The beginning of the Bronze Age in Britain is set not later than 1400 B. C., and about this time another invasion from the Netherlands, Denmark, and Gaul occurred, introducing some portion of the so-called Alpine race of Central Europe, from which came also those fair-haired heroes called Achæan who overran the Mycenaean bronze civilization of the eastern Mediterranean lands. The picture of the life and culture of the Bronze Age is naturally more complete and lifelike than that of the preceding, and we are given a full account of their social organization, agriculture, dwellings, dress, ornaments, etc., with something like the fullness with which we can trace this age in Crete and Greece.

Of especial interest at this point is the extended and sympathetic account of the voyage of Pytheas, that Greek explorer who first made Britain known to the civilized world. Sailing from Massilia about the time when Alexander was invading the far East, this early navigator not only circumnavigated the British Isles but made careful scientific observations of the lunar influence on the tides, of the altitude of the sun at noon at points along the coast, from which Hipparchus could calculate their latitude, and of the manners and customs of the inhabitants. Mr. Holmes settles upon St. Michael's Mount (not to be confounded with Mont St. Michel on the French coast) as the ancient Ictis (literally Channel island) from which the tin was shipped to the mouth of the Loire, thereby rejecting the long accepted etymological identification with the Isle of Wight.

One is impressed anew in the reading of this book by the fact that England, instead of being the "tight little island" she imagines herself to be, has in reality ever been open to invasion after invasion, and that that of the Normans is but the last (up to the present) of a long series the beginning of which antedates written history. About 400 B. C. the Brythons began to enter, from Gaul or Belgium, bringing with them the Celtic language and the use of iron, which by this time had spread over continental Europe. Of their civilization we have even a fuller picture, towns permanently inhabited, currency, operations of mining, works of art, reading and writing, and the Druidical system of religion.

Such they were when Caesar reached them Aug. 26 (according to Mr. Holmes not Aug. 27) 55 B. C. Where did he land and whence did he set sail?

These vexed questions are treated at great length in special excursuses of Part II. Unfortunately for our peace of mind, Mr. Holmes himself in his still more recently published translation of Caesar's text changes front again and leaves the question of embarkation still open, despite the fact that in the preface to the book under review he regards it settled forever and is inclined to view with pity those crooked minds who refuse to be convinced by his invincible arguments: "the questions would have been settled long ago if any competent writer had bestowed upon them as much care as has been expended in investigating Hannibal's passage over the Alps". It is well known that the location of the Portus Itius (literally Channel port) from which Caesar sailed has had as many claimants as Homer's birth-city and with about as fair a chance of amicable adjustment. As early as the 15th Century Raymond de Marliano identified it with Calais, but of late the choice has been restricted to Wissant and Boulogne. So excellent are the reasons which Mr. Holmes adduces for his selection of Boulogne, that, were it not for his still more recent change, we might reasonably regard the inquiry as closed.

Equally insoluble has been the question of his landing-place; so said Mommsen, Tozer, and Kiepert. But our author is very sure that all is plain; at least he has not yet had occasion to change his own view. After discussing most carefully the evidence for Pevensey, Lympne (Romney Marsh), and Deal, he decides for the latter, finding that all conditions of wind, tide, and coast configuration are met by assuming the landing to have occurred on the open coast between Walmer and Deal in East Kent.

Other valuable notes follow on "Where did Caesar first encounter the Britons on the Morning after his second Landing?", "Where did Caesar cross the Thames?", "The Site of Cassivellaunus's Stronghold", "Did *Londinium* exist in Caesar's Time?", etc.

Besides many illustrations of prehistoric implements, three excellent maps are included in the volume, and the whole work is carefully indexed.

STEPHEN A. HURLBUT.

In The (London) Nation for September 18, 1909, under the caption *Marble's Language*, in the course of an unsigned notice of that admirable book, *A Literary History of Rome*, by J. W. Duff (obtainable in this country through Charles Scribner's Sons), someone writes as follows:

If every language reveals the character of its race, the Roman language was pre-eminent in that power. Clear, solemn, and brief, it is designed for proclamation, for laws, for the record of events, and, above all, for inscriptions. It is, as St. Praxed's bishop said, "marble's language, Latin pure, discrete". Up till yesterday our fathers found a Latin epitaph easier to write than an English, and to-day

Professor Duff dedicates his book in Latin. The very sight of the letters reminds us of the keen edges of marble freshly inscribed. The form and order of the words is like the construction of a fortress, and in the masters of Roman prose the sentences are compact together, like the cubic stones that built the rampart from the Solway to the Tyne.

Marble found its language in Rome, and wherever the emblem of the Senate and the Roman People appeared throughout the world, there arose the sense of marble permanence and severity. But, as in the endearments of a strong and silent nature, what unexpected pleasure arises when the marble suddenly glows and this language of silence becomes eloquent with passionate emotion! To that very contrast is due much of the peculiar beauty of the Roman poets. Into the language of cold entablatures they have infused the stir and crimson of our common life, and the surprise of finding there also the touch of mortal things gives to those memorable expressions a double worth. So it is when Horace smiles, or when Tibullus calls to his lover to meet him barefooted, with her tangled hair let down, or when Propertius laments the many ladies dead:

Sunt apud infernos tot milia formosarum.

And so it is when Terence shows the girl taking refuge for grief in her lover's arms—*flens quam familiariter*—or when he utters his famous *Homo sum*. Catullus could fire that chilly language with every mood of happy and tortured love. *Odi et amo*, he cries, and every lover knows his meaning. In a single line Lucretius could picture the vision of man's generations handing on the torch of life, like runners in the torchlight game, and in three lines he could inscribe his eternal panegyric on the master whose soul had journeyed far beyond the flaming ramparts of the world and traversed the immeasurable Whole.

But more than all the others—more even than Catullus—Virgil possessed the secret of this power. Perhaps no ear till Wordsworth came was so sensitive to the still, sad music of humanity, and he compelled that language of stones to utter it. In the mere use of words he had Milton's gift of suggesting intangible associations and inner meanings. As Prof. Duff says in an admirable chapter:

"Words were by Virgil so experimented on as to raise in the mind indefinable associations, transcending the ordinary meaning and transcending ordinary experience. A sense is constantly produced as of some dim realm of moods almost beyond expression—a background consisting of another world".

Instances of that mysterious skill in words are abundant, if we did not forget them; instances, too, of that still deeper and rarer power of sympathy in all human things, of regret over the long sorrows of mankind, of misgiving under the burden of the mystery—the heavy and the weary weight of all this unintelligible world. It was a power hardly to be found again till it reappeared among our fathers little over a century ago; and it was a power that Virgil's imposed theme rather hampered than called out; but in unmistakable glimpses we discover it. We need not recall the "*lacrimae rerum*", but rather let us remember such few lines as:

Non ignara mali miseris succurrere disco.

Or:

*Habes tota quod mente petisti,
Infelix.*

Or:

Venit summa dies et ineluctabile tempus.

Or:

Quisque suos patimur Manes.

Or the great passage in the sixth book, beginning:

Ibant obscuri sola sub nocte per umbram

Those and the verses that follow are lines in which one might almost say that the Roman tongue reached its highest poetic accomplishment, and with the music of them vibrating in our memory we may close.

ANNUAL MEETING OF CLASSICAL TEACHERS IN SYRACUSE

The annual conference of the New York State Classical Teachers' Association occurs on December 30 in Syracuse. There will be a morning session at 9 o'clock, and an afternoon session at 2 o'clock. Both sessions will be held in Room 123, Central High School. A large attendance of classical teachers is expected. The programme follows.

Morning session (at 9 o'clock): President's address, Professor John R. Greene, Colgate University; The Teaching of Ancient Languages, C. F. Wheelock, Second Commissioner of Education; The Academic Syllabus, Principal M. W. Downing, North High School, Syracuse; Some Problems of First Year Latin, Principal H. K. Russell, Owego Academy; Interest in First Year Latin, Miss M. A. Fuller, Cortland High School; On Reading and Translating, Professor H. B. Ward, Hamilton College; Vergil as Literature, Professor H. H. Yeames, Hobart College.

Afternoon session (2 o'clock): The Classics from the Standpoint of an Engineer, Professor W. P. Graham, College of Applied Science, Syracuse University; Vulgar Latin, Professor C. L. Durham, Cornell University.

The annual address under the auspices of the Association will be given at the close of the afternoon session by President Rush Rhees, Rochester University, upon the subject Educational Values.

The forty-second annual meeting of the American Philological Association will convene at Brown University, Providence, R. I., on Tuesday, December 27, at 3.30. The annual address of the President, Professor Paul Shorey, of the University of Chicago, will be delivered at a joint session with the Archaeological Institute on the evening of the 27. The sessions of the Association will conclude on Thursday afternoon, the 29. The programme promises the usual variety of theme, and every effort has been made to secure more time both for discussion and for social pleasures. Reduced rates have been secured as far west as Buffalo and Pittsburgh.

The Archaeological Institute of America will meet at the same time and place.

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